

## "What Will You Do with Jesus?" Asks Sunday at Tab Sunday Night

"What Will You Do with Jesus?" was the subject of Mr. Sunday's sermon last night. His text was from Matthew, xxvii: 22. "Pilate saith unto them, 'What shall I do with Jesus, which is called Christ?' They all say unto him, 'Let him be crucified.'"

Nineteen hundred years ago a star appeared above a lowly manger in Bethlehem, and above the moonlit hills of Judea glad angels heralded the beginning of the life of Jesus Christ upon the earth, who came to teach us love and the atonement of sin through his blood. No matter what he said or did to disprove that he came to fulfill the Messianic prophecy, the Jews and Gentiles stopped their ears and conspired to murder him, and caused him to be nailed to the cross, although he was blameless in the eyes of the law, Pilate, unable to find anything against him, asked in the words of my text, "What, then, shall I do with Jesus, which is called Christ?"

Now, Pilate had many difficulties. If you give up you are a nonentity. Everything the devil does is to keep you out of heaven. Pilate had many things to encourage him to do the mean thing to tempt him to do the unmanly thing with him. To his everlasting shame he chose to do the thing which was wrong, and at the end of time his name will rank with infamy and will be a stain in the nostrils of all who like a fair deal. Every man who has a right to be there because he hadn't manhood enough to take a stand for Christ.

Among the things encouraging Pilate to a right decision was the dream of his wife. We don't know much about her. It was no proof of her possession of womanly qualities. The dream, for he revealed himself to Pharaoh and Nebuchadnezzar. Yet for all we know she may have been a good woman and a reverent one.

In Touch with Things Unseen. It may have been because of this that she was given the vision, or it may have been her overwhelming love for her husband that put her with things that were unseen. We do not know just what she dreamed, but it seems probable that God had revealed to her a picture of the murder of Jesus, in which her husband should have a part, and so Mrs. Pilate gave her husband the message of warning to "have thou nothing to do with this man, for I have suffered many things this night in a dream concerning him." So, Pilate has his wife's warning as an influence against an evil decision in the case of Jesus.

I don't know what has been your experience, but I never went against Mrs. Sunday's advice that I wasn't up against it. I think some of you fellows wouldn't have your nose to the grindstone if you only took counsel from your wives.

Second—Pilate had the personality of Jesus to influence him against giving Christ into the hands of his enemies. Never before had such a character been taken before Pilate as a prisoner. He stood there quiet and calm, silent among his accusers, one of the grandest and most dignified figures the human eye ever saw or the imagination of man can conceive. If I were a judge, the personality of a prisoner would have a big "drag" with me.

Third—Pilate had the miracles that Jesus worked as a reason why he should not find against the prisoner. He may not have witnessed any of the miracles of Jesus himself, but he had heard of them. They were the talk of the whole region. There was hardly a town or village in which there was not a man whose eyes had not been opened from blindness, or whose ears had not been unstopped from deafness, or who had not been healed from lameness, or from whom a devil had not been cast out. Or, if there were not these, there were their relatives and their friends, who knew of the wonderful things done by Jesus. Pilate had heard of these things, and there is no doubt that he was curious to see this man, about whom the people talked so much. He had the miracles of Jesus to encourage him to do the right and manly thing.

Full Other Way.

Pilate had these three things to influence him to a right decision. They were trying to pull him over on the side of Jesus, but there were influences pulling him the other way; and so, while God is trying to pull you down these things to confess your sins and acknowledge Jesus Christ, the devil is trying to pull you back. No man ever tried to do right that the devil did not try to drag him down.

Now for the reasons that tempted Pilate to condemn Jesus: First, he asked: "What will the Jews say if I let Jesus go?" The Jews hated Jesus and the Jews hated Pilate. They were the rich men, the influential men and Pilate feared the Jews. He had sent a committee of their leading men to Rome to ask Caesar to recall Pilate and send a more humane man in his place. The Romans, who had conquered the land, were lazy and indolent and cruel and lustful. The money to pay the taxes came mostly from the hard-working Jews, who were greatly oppressed by Pilate and men like him. Pilate thought, "If I let Jesus go, these Jews will be more bitter than ever against me, and I will lose my job."

Second, Pilate thought, "What will Caesar say? Caesar is suspicious of this man Jesus, and if he hears that I have let him go, he will think that I think him right, and Caesar will be angry and I will lose my job and maybe my head. But if Caesar hears that I gave this long-haired evangelist to the Jews, he will think I am on to my job and am looking after Rome's interests down here." What a shameful consideration. Many a man today is just as low-down, sacrificing Jesus because he is afraid to sacrifice his job, sacrifice even his life for Jesus when he would find no fault in him and was convinced that he was an innocent man.

I'll tell you what old Pilate was. He was a standpat, free-lunch, pie-crooner, pliable, lickspittle, tin-horn, peacock, grafting, ward-healing, money-grubbing, hole-in-a-whiskey-baked God-forsaken politician. He was a typical machine politician, the direct product of the political systems of Rome and Jerusalem. Yes, and there are a lot of fools today who are so low-down and blackhearted that they let the world spot in the face of Jesus Christ for fear of their jobs.

Temple Thieves Led Mob.

It was not the common people who led that mob. It was the temple thieves, the high priests, the Pharisees and the politicians who wanted to kill him. The common people cast their coats before him to walk upon and tore palm branches from the trees and cast them at his feet as he walked. It was not the common people who cried, "Hail him!" No, the common people cried "Hosanna!"

It's the God-forsaken gang that runs things today who are letting the church go to hell, not the common people. Never

mind what society says. If the world is against Jesus Christ, then I'm against the world. I'll stand just for him, if I have to slap your face, and you, and you, and you and you (pointing around the audience).

Pilate knew how to stand pat with the political machine at Rome, so he sent Jesus Christ to death to please the dirty gang of politicians of his day. They work the same old graft, the same old game today. They will use it today by relegating the faithful preacher to some corner. If a preacher dares to come out against the sins of his influential church members, they pull strings with the bishop or other presiding officers and have him removed. Christianity is progress. It is a progressive movement and will overturn the political hierarchies of the world. It is bound to win, and it will win, even if all hell is against it.

I imagine that I can see the look of wonderment that must have swept over Pilate's face as they led Jesus in. This was not the kind of man he had expected to see. He said, "Art thou the son of God?" He said, "I am." He was convinced of the Holy Ghost and born of the Virgin Mary. He was a Jew, born out of wedlock. He was either the son of God or he was a liar. He was either the son of God, or this book (indicating the Bible) isn't worth the paper it's printed on. He said himself, "I am the son of God."

Pilate said: "I find no fault in him. Take him and crucify him." What he wanted was his hands washed of the blood of Jesus. It would have been better for him if he had gone and washed his wicked old heart.

A book has just come across the water bearing the title "Letters From Hell." One of the letters tells of a man who wrote to wash his hands in a stream of water. Water in hell—that's about the limit, according to my theology. Well, as this man stands washing his hands—I think the author must have been off his trolley or had his wires crossed when he discovered a stream of water in hell—another man comes and touches him on the shoulder and says: "Well, Pilate, won't it come off?" Pilate answers: "No. On will they never be clean." There has been the blood of Jesus on his hands for over 1900 years. Poor Pilate! You had your chance and hell is your eternal reward for your showing the white feather.

Afraid to Face the Mob.

Pilate was convinced that Jesus was on the square and that the crowd was wrong, but he didn't have the courage to stand up and face that howling, bloody-thirsty mob of out-throws. If Pilate had only said to that gang, "That man is innocent, and you'll never get him except across my dead body," his name would stand today beside that of Joseph of Arimathea, and beside those of Peter and James and John and Saviour; but, instead, his name reeks with the stench of injustice.

When Pilate found that Jesus was all right, he sent him to Herod. He tried to pass the responsibility on to somebody else. Herod thought Jesus was a sort of a Chautauqua performer, and could do stunts to entertain royalty. He asked him to do some legerdemain—just a few little miracles by way of amusement. Jesus did nothing of the kind.

Herod sent him back to Pilate and then he was condemned. That's it—you send Jesus away and He will come back to you every time. You never send him away unless there is something wrong with you. You hold on to some sin, that woman on the side. You can't have Jesus Christ and not trot square.

Heard McKinley's Faint Whisper. When William McKinley had been shot and was being given an anesthetic previous to probing for the bullet, a surgeon heard him whispering and bent over him to hear. What he heard was, "Nearer, My God, to Thee."

Hallelujah to God! I'm with the best men of my nation when I'm with Jesus Christ. Were all those men fools? What are you going to do with the Christ of Christian experience?

What of the Jesus Christ of judgment? On the last day all the dead shall arise, coming out of graves and out of the coral of the sea, and all shall stand before the bar of judgment. The devil shall stand forth and accuse us. And I can hear God say: "That man has an advocate with the Father, even Jesus Christ, the righteous, and the angel choir, rising tier on tier, shall rise and cry, 'Loose him! Let him go!' And then the devil will take his final plunge into hell, and up from the dark depths below shall rise the cry: 'Loose him! We have no advocate in hell!'"

You may say that I am vulgar; but say, old man, I've got you beat to a frazzle. Hail! Hail! Hail!

What will you do with Jesus? Not with me, is the question. The vilest man or woman who repents is instantly accepted, and the best man or woman who rejects Jesus Christ is lost. Your salvation depends upon Jesus and what do you do with him?

You'll never be a child of God until you are converted. Brethren, I have a use for the damnable doctrine that all men are children of God. You have a physical birth, but to be children of God you must be born again spiritually. You are all creatures of God, but you cannot be His children unless you are a Christian. I'm not the author of the plan of redemption. If I don't preach it, who is; if you don't accept it, who are you?

Does Jesus Christ lack anything in your estimation? A famous infidel once said: "Show me a perfect character and I'll worship him." I'll defy you to find one flaw in Jesus Christ. Show me where you can add a single thing to His character, challenge all the infidels on earth and to hell to find anything against him.

If I were to preach against the divinity of Jesus, all the saloon keepers, madams in the red light and libertines would say: "Hill, you're all right; go to it." That's enough to convince me that He is the Son of God.

There will be other Raphaels and Michel Angelos to paint Madonnas and Annunciations and Crucifixions. There will be other St. Christs. Wrens to design St. Pauls, other architects to build St. Peter's church of the Madeline and Kremlins; but the name of Jesus will be written large in the hearts and minds of men.

Even God the Father leaned over the baptismal font and said: "This is My Beloved Son, in whom all are pleased," and the angels sang until they awakened the sleeping shepherds.

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## Go Into Partnership with God In Work of Saving the World

"Billy" Sunday yesterday morning took as his text one clause of the Lord's prayer, "Thy Kingdom Come." He said: "Thy Kingdom Come" means to have a part in the greatest business in which men can be engaged. It means to go into partnership with God in the work of saving the world. "Thy Kingdom Come." It is made clear in the sentence which immediately follows, "Thy will be done on earth as it is in heaven."

This puts the thought in concrete form. "Thy will be done on earth as it is in heaven" gives a body to the desire we can see when we say, "Thy Kingdom Come." It makes plain and evident what we are asking for. There is nothing hazy—there is nothing uncertain about it.

When God's will is done on earth as it is in heaven, then this earth will be like heaven, and it was to create this happy condition that Jesus meant we pray and work.

When we pray, say, "Thy Kingdom Come," the man who doesn't mean, when he prays is not praying. He is simply exercising his vocal chords. Only this and nothing more.

To pray "Thy Kingdom Come" means to want everything to leave the world that hinders the reign of God in every heart. It means to pray for right conduct; decent living everywhere; to pray for honesty, uprightness, square dealing; it means to pray for purity in public and private life. It means to stand against wickedness of every kind, no matter how profitable that wickedness may be, or how respectable it may seem.

The prayer which this prayer will say "Amen" to it with his life. He will cry and sigh because of the wickedness of the world; he will cry and sigh because of the abominations of the city in which he lives; he will pray as hard with his hands and feet as he does with his voice; he will pray with his money, his influence and his vote as well as with his lips. He will pray that God's will shall be the law of the world. He will pour out his heart's desire seven days in the week instead of seven minutes in the day.

Dollar Must Be Religious, Too.

The man who truly prays, "Thy Kingdom Come," will love his neighbor as himself, whether he lives on the other side of the street or the other side of the world. If a man truly prays this prayer as Jesus meant he should, he will require that every dollar that he has as a religious as himself, and he will try to say, "Thy will be done on earth as it is in heaven."

"Thy Kingdom Come" does not mean only in our own heart, in our own home, in our own family, or in our own church; but it means "Thy Kingdom Come" wherever there is a soul that does not know God.

It's easy for you to sit in the cushioned pew in church and sing "Rescue the Perishing" and never stretch forth a hand to do it. It's easy for you to sit in the parlor or in the drawing room with your feet encased in slippers toasting before a nice warm fire and sing "Come Ye Disciples, Come to the Mercy Seat."

It's easy to pray to God to save the world while you loaf on the job. That's not religion. That's sentimentality; that's dreaming. If you want to rescue the perishing go where they are, touch them, handle them, mingle with them, talk to them.

Oh, I hear so much today about the non-churchgoers. What about the non-going church? We slander people when we say that they don't want God; that they don't want to be saved; that they are hostile to religion. It's nonsense; it's not true; I will not hear them libeled. They do want God; they do want Jesus Christ; they hate the shame, the hypocrisy, the caricatures they find in the church; they do not hate Jesus.

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They like to see a man that can deliver the goods. "Some one was riding through London with John Ruskin, and referring to the condition of the streets, said: 'What disgusting stuff this mud is.'"

Ruskin said: "In that mud are the seeds of the sowing of which God makes diamonds, sapphires and rubies."

God can make diamonds out of dwarfed, twisted, crooked humanity, that never had a chance to be any different, but was poisoned from the milk drunk at its mother's breast; born of the blood of a drunkard or a thief. Christ died for the worst as well as for the best. He died for the poor as well as the rich.

Have Churches Everywhere.

And when you pray "Thy Kingdom Come," that means to want the kingdom of this world to become the kingdom of our Lord no matter what it costs, what sacrifice, what hard work, what sacrifice. To pray "Thy Kingdom Come" means that we want the Bible translated into every tongue. It means to have churches and school houses everywhere; it means not to shirk our share of the burden of work and expense.

"Thy Kingdom Come" means that as long as there are heathens, that we are going to do our best to get the gospel to them; it means that wherever there is a soul that does not know God, we will go and get him. "Thy Kingdom Come" means that we will ask God for the conversion of the world before we ask him for our breakfast. Jesus taught us to pray "Thy Kingdom Come" before he taught us to pray "Give us this day our daily bread."

It is of greater importance that men should be saved than it is that people should dine.

No true child of God can pray, "Lord take care of us before you help anybody else." "Thy Kingdom Come" means to begin coming in my heart and to continue coming until it reigns from sea to sea. To pray "Thy Kingdom Come" means to pray for China and Japan, as well as for the people who live next door to us.

Jesus never taught anybody to pray for the salvation of men who could be saved by the number of square miles that they covered. The people of the United States cannot pray "Thy Kingdom Come" in the land bordered on the north by Canada and British Columbia, on the south by Mexico and the Gulf of Mexico, on the east by the Atlantic ocean and on the west by the Pacific ocean. No. We pray for nobody unless we pray for everybody.

To pray "Thy Kingdom Come" means to pray that it will keep coming as long as there is one unsaved person in the world. "Thy Kingdom Come" is a prayer that cannot be made with both hands stuffed down into your pockets. We cannot pray right unless we are willing to give right. The trouble with some of you is that you are too stingy. You spend thousands on your own pleasure and then come to church and drop in a penny. You go home singing, "Jesus Paid It All" (imitating the singer). Praying is an expensive business when it is done right, as it should be.

Say It Sunday, Live It Monday.

"Thy will be done on earth as it is in heaven." When you say it in your pew on Sunday it means nothing unless you live it on Monday. You lie when you say "Thy Kingdom Come" and then go out and do the very thing that will prevent God's kingdom from coming. Your prayers or anything you do in the church on Sunday means nothing if you don't do the same thing in business on Monday.

I don't care how loud your wind-jamming in prayer meeting may be if you go out

and skin somebody in a horse deal the next day.